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Harnack's work is of fundamental importance in ecclesiastical history; it is at once exhaustive and handy and condenses an enormous amount of material within the space of 732 pages.

The first book of Introductory Investigation is devoted to Eusebius's chronology, and considerable space is allowed the ancient lists of bishops. Of general interest and quite convincing are Harnack's arguments in favor of fixing Paul's conversion in the year 30, the Apostolic Council in 47, Paul's captivity on Easter 54, and the death of Peter and Paul in 64. The time of the Acts would terminate with 59 and withal the duodecennial sojourn of the apostles at Jerusalem between 30 and 42 can be retained as historical without coming in conflict with the chronology of the Acts. Thus all the important letters of Paul would have to be dated before the year 59, and those of the Pastoral letters which are genuine between 69 and 64. The date of the Revelation of St. John the Divine is fixed in the last years of the Emperor Domitian (93-96), and the Acts must have been written sometime after the year 80, but not later than about the time of the persecution under Domitian.

In a similar way the post-apostolic writings are dated, among them the spurious writings of St. Peter (two letters, the Apocalypse, the Kerygma and the Gospel), the spurious Pastoral letters, the Epistle of James. We must abstain from entering into details, because the questions of chronology are a net-work where we cannot lift out one without feeling obliged to refer to all the others.

In conclusion we would only call attention to Professor Harnack's startling view which is here reasserted, that the Gospel of the Egyptians was for a long time the sole Gospel that was officially used in Egypt and must be recognised as an independent version by the side of the canonical Luke and Matthew; and it was introduced into other Gentile churches. At any rate it was, according to Clement, used in the churches of Rome and regarded as canonical by Soter, a Roman bishop. It will be remembered that Resch differs from Harnack most emphatically. Resch denies that the Gospel of the Egyptians was ever recognised in the Church of Egypt and he contends that its use was limited to encratic sectarians. (See, e. g., Resch's *Agrapha*, p. 317.) Since Harnack is backed by the undeniable statement of Clement, it would be interesting to find that he was after all right. This, of course, would lead to a renewal of the discussion as to the encratic character of early Christianity. Harnack claims that the passage in the Gospel of the Egyptians which would make the coming of the Kingdom dependent on the disappearance of the contrast between the sexes (viz., *ὅταν ἔσται τὰ δύο ἓν, καὶ τὸ ἕξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θελείας, οὔτε ἄρσεν οὔτε θῆλυ*) should not be interpreted in an encratic sense, while Resch bases mainly upon this passage his view that the Gospel of the Egyptians is a purely heretical work.

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ELEMENTS OF THE SCIENCE OF RELIGION. Part I. Morphological. Being the Gifford Lectures Delivered Before the University of Edinburgh in 1896. By C. P. Tiele, Theol. D.; Litt. D. (Bonon.); Hon. M. R. A. S., etc., Professor

of the History and Philosophy of Religion in the University of Leyden. In two volumes. Vol. I. Edinburgh and London : William Blackwood & Sons. 1897. Pages viii. and 302. Price, seven shillings and sixpence.

Among the works which have been published in connexion with the Lectureships founded by Lord Gifford for the teaching of "Natural Theology" in the Scottish universities, the volume before us by the learned Professor of the History and Philosophy of Religion in the University of Leyden will always occupy a leading position. Dr. Tiele was, some years ago, compelled by circumstances to decline the invitation to fill the Gifford Lectureship, but when a second time he was appointed to the office, on this occasion by the Senate of Edinburgh University, he felt constrained to act differently. We can well understand that his lectures were attended by large audiences, attracted both by the reputation of Professor Tiele, and by the admirable manner in which he handled his subject. The result is the present *Introduction to the Science of Religion*, as he intends this work to be regarded, rather than as a handbook of the subject. In another series of lectures he proposes to deal with its ontological aspects, exhibiting the essential and permanent elements in religion, thus ascending to its ultimate source. In the present series the morphological aspects alone are considered, the aim of the lecturer being to establish the principles which govern the development of religion, and to illustrate their operation by reference to the religious systems of various peoples.

Before entering on this task it was necessary to explain what was meant by religion, and also to show the grounds on which it is to be regarded as a science. On the first of these points it will be well to quote Dr. Tiele's own words. He says that he uses the term religion in its ordinary sense, as meaning "the aggregate of all those phenomena which are invariably termed religious, in contradistinction to ethical, æsthetical, political, and others . . . those manifestations of the human mind in words, deeds, customs, and institutions which testify to man's belief in the superhuman, and serve to bring him into relation with it." The science of religion has not to do with the superhuman itself, but only with the manifestations of the human mind which show man's belief in it, and it is this fact which enables us to speak of religion as a science. Here again it is well to quote the lecturer's own words. After referring to the fact that the province of its investigation includes all religions of the civilised and uncivilised world, dead and living, and all religious phenomena which may be observed, he says: "The unity which combines the "multiplicity of these phenomena is the human mind, which reveals itself nowhere "so completely as in these, and whose manifestations, however different the forms "they assume on different planes of development, always spring from the same "source. This unity renders a scientific classification of religions quite as justifiable as that of language." Nevertheless the exact methods of natural science are not applicable to the science of religion, which may rather be termed a philosophy, governed as it is by the deductive method, although it is based on phenomena which have been ascertained inductively through anthropological and historical re-

search. When its study of such phenomena is completed the results are handed over to the central science, "that general philosophy which strives to explain the unity of all creation."

The analogy drawn between language and religion is a proper one; for both are human phenomena and both are subject to growth and decay, it being the office of science to investigate the laws that govern this dual process, a process which operates throughout the whole realm of organic development. What is intended by "development," in relation to religion may be gathered from the statement that morphology is concerned with "the constant changes of form resulting from an ever-progressing evolution." It will be well, however, to consider a little more in detail what meaning is attached by Dr. Tiele to that term as applied to religion. All religions undergo development to some extent, as all have their periods of decline. But religion itself, as distinguished from the forms it assumes, is being constantly developed, a process which is described as the evolution of the religious idea in history, or rather as "the progress of the religious man, or of mankind as religious by nature." This progress is required by the unity of the human mind, the law by which this is governed being also the chief law of religious development. The change is an inward one and it is not concerned with religious externals, such as dogmas, ritual, and observances. These have to be studied to see what is behind them. Religion has to do with man's general disposition and his views of life and the world, which are reflected "in the ideas he forms of his God or gods, and of their relation towards him." Thus religious development is a change in the ideas entertained by man as to his relation towards God, and so far as possible, "he transfers his sentiments and views to his God," and whatever change takes place in them is reflected in his conception of God. To the objection that this is a denial of divine agency, a disguised materialism, Dr. Tiele replies that, to the devout, God reveals Himself "in the orderly and methodical progress of development," and "in the life of religion more perfectly and gloriously than in the caprices of an inscrutable will." This view will meet with ready acceptance from those who recognise the operation of the law of progress in the visible external world. That it operates equally in the world of mind is undoubted, and Dr. Tiele makes use of this fact for the purpose of ascertaining and formulating the law which governs religious development. The law is stated as follows: "All development, apart from the natural capabilities of men and peoples, results from the stimulus given to self-consciousness by contact with a different stage of development, whether higher or lower."

The law of development, as formulated by Dr. Tiele, is based on the principle that intellectual intercourse promotes development, while seclusion and isolation hinder it. Many illustrations of the truth of this principle might be derived from the history of human culture, and it is embodied in two practical rules, which flow from the law of development, when applied to a religion. Of these rules, the second affirms that "religious development is best promoted by the free intercourse of

its most diverse manifestations." The other rule is of a similar character, but it is less general in its application. It is expressed as: "The religion that will attain the highest development is that which is most alive to the genuinely religious elements in other forms." The way in which this rule is stated may lead us to think that it is intended for future application, and when we consider the past history of religion, it seems as though the adherents of one form of religion were loath to admit that any other form possessed genuine religious elements. As to the rule affirming the benefit of free intercourse, it is different, such intercourse being absolutely necessary for the assimilation which Dr. Tiele affirms truly to be the mode by which all development, and therefore religious development, takes place. A striking example of this process may be seen in the relics of the old Teutonic cult which have become incorporated with Christianity, as evidenced by the survival of the ancient festival names Yule, Easter, and Whitsuntide. It is probable that the reception of a new religion is always attended with the assimilation, which is necessarily a gradual process, of various features of the displaced faith. However this may be, we think Dr. Tiele is quite right in rejecting the popular belief that a new religion can be mechanically spread and adopted, that is, without such assimilation, or without a crossing of the old and new religions giving rise to a fresh development. In illustration, he refers particularly to the spread of Mazdaism throughout the Persian empire, the facts connected with which show, that, instead of a lower religion being discarded and replaced by a higher religion, "the existing religion of Iran assimilated as much as it could from the Zarathushtrian doctrine, and thus, although it mutilated the doctrine and applied it very imperfectly, was itself reformed and proceeded to develop itself in this direction."

We have devoted so much space to a consideration of the principles which govern religious development, that we can give but a short sketch of Dr. Tiele's conclusions as to the several *steps* of such development and the *directions* in which it has taken place. The former constitutes religious morphology and has to do with the forms under which religion exists, while the latter has reference to the lines along which religious development takes place. Dr. Tiele adheres to his earlier division of the forms of religion into the two chief categories of *nature* and *ethical* religions. These are sharply distinguished, the former being devoid of doctrinal teaching such as appears in the ethical religions as revealed truth. Nature religions originate in animism, with which fetishism, totemism, and idolatry in general are connected, through spiritism the belief that spirits can wander about from object to object at will—to organised polytheism. This exhibits two distinct steps of development, the therianthropic, in which the gods assume animal forms, and the anthropical. The latter shows the beginning of an ethical movement, in the attempt at a purification of the world of the gods, but it did not lead to the establishment of an ethical religion, as this required the substitution of a spiritual and personal God for the nature gods.

Among the causes which determine the directions taken by religious develop-

ment, Dr. Tiele seems inclined to give the first place to race, comparing the development of religion to that of language, the study of which has yielded a classification of peoples. The study of religions has led to a similar result, showing that religion has developed in different directions with the Aryans and with the Semites, the former being *theanthropic* and the latter *theocratic*—here the gulf between the human and the divine becoming widened, instead of being bridged over and man becoming God. Religious development requires that these two streams shall unite and thus give rise, through reconciliation of opposing ideas to a higher form of religion in which opposing tendencies are harmonised. Such Dr. Tiele thinks is the case with Christianity, the appearance of which inaugurated an entirely new epoch in the development of religion. The two-fold process of ever-increasing differentiation combined with efforts at reconciliation and unity, is observable in the general development of the human mind, as well as in the sphere of religion, and here we have the key to Dr. Tiele's theory, which is that of evolution. Any other position is now untenable, and we know of no other work on the subject in which the theory of religious development is so ably presented as that here reviewed.

C. S. W.

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. By *Arthur Cushman McGiffert*, Ph.D., D.D., Washburn Professor of Church History in the Union Theological Seminary, New York. New York: Charles Scribner's Sons. 1897. Pages, 681. Price, \$2.50.

This work is the fifth volume of the International Theological Library, edited by Dr. Charles A. Briggs of the Union Theological Seminary of New York, and Dr. Stewart D. F. Salmond of the Free Church College at Aberdeen. The enterprise is praiseworthy and a good symptom of the scientific spirit of the age; it proposes to serve the purpose of theological science by offering text-books to students of theology and to render theological questions, as scientific questions, accessible also to students of other departments. The programme is promising, and we mention among the books in preparation the large *Theological Encyclopædia*, by the American Editor; *Old Testament History*, by Prof. Henry Preserved Smith; *The New Testament Literature*, by the European Editor; *Comparative Religion*, by Fairbairn of Oxford; and *Philosophy of Religion*, by Flint of Edinburgh, etc.

Professor McGiffert sketches in a few pages (1-35) the origin of Christianity, limiting himself to Judaism, John the Baptist, and, above all, Jesus, but omitting the question of the influences which formed this extraordinary personality. The second chapter treats of Primitive Jewish Christianity and the conflict between the Christians and the Jews (pp. 36-93). The Christianity of Paul and the work of Paul (pp. 151-439) constitute the most important part of the book, at which the author apparently has labored with great devotion. The fifth chapter, on the Christianity of the Church at large (pp. 440-545), touches only lightly upon the problems of the Four Gospels, and are mainly devoted to the writings that go under